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A
SERMON
PREACHED IN
THE CATHEDRALL
CHVRCH OF DURHAM,
JULY, 7. 1628.

BY PETER SMART.

PSAL. 31. 7.V.

*I hate them that hold of superstitious
vanities,*



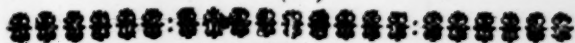
Printed in the Yeare, 1640.

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Psalme, 31. part of the 7. verse.



IN the cōmon translation,
I have hated them that hold
of superstitious vanities.

In the new translation,
Them that regard lying
vanities.

In the Geneva translation,
Them that give them
selves to deceitfull vani-

ties : whereupon they give this good note. This
affliction ought to be in all Gods children, to hate
whatsoever thing is not granted upon Gods
word, as deceitfull and vaine.

Such are all humane Traditions, *Eshelot breskiai*,
superstitious will-worships the inventions of mans
braine.

The vulgar Latine hath *Odisti*, thou O God hatest.
And *Vatiblus* hath, *Odi observantes vanitates fru-*
stra, or *Vanitates mendacij*, vaine vanities, or vani-
ties of a lye. That is saith hee;

Odi observantes opera qua prae se ferunt vanitatem
& mendacium : id est eos qui superstitioni student, &
ea observant, qua a vero Dei cultu animos piorum a-
vocant.

I hate them that observe workes carrying a shew of,
or which uphold and countenance vanity and falshood.
That is, hate the followers and favourers of superstiti-

*on, observing things which with-draw godly mindes,
from the true worship of God.*

Now whereas some have *Odi*, other *Odisti*, *God hateth*, or *I hate*; they are all one, to one effect, for we must hate what God hateth, we must love what God loveth; we must apply our selves to Gods will, and conforme our selves to the similitude of God, after whose image we are made, as much as we can.

Be you perfect, saith our Saviour, *as your heavenly Father is perfect*. Therefore wee must hate with a perfect hatred, whatsoever God hateth: as *David* did, *Psal. 139. 21. ver.*

Doe not I hate them O Lord that hate thee? Doe not I earnestly contend with those that rise up against thee: Yea I hate them with a perfect hatred, or unfeined hatred, I count them mine enemies.

On which words one observeth well, The Prophet teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would hinder vs from serving God sincerely.

God is good, yea goodnesse it selfe; Therefore it is not possible but God should love best that which is most like himselfe, and hate the contrary: So must we do, not love our selves, or that which is like our selves, for we are naught.

Omnis homo mendax, every man is a lyer, and the imaginations of mans heart are onely evill continually saith God.

Therefore we must not love but hate our owne imaginations, inventions, and lyes; and love God who is good, and Christ who is truth, vnder whose

whose lips, no vanity, no guile, no lye can lie.

As a Father saith, expounding my text : *Reſte veritas odit vanitatem, quia vanitas in falſitate conſiſtit, odiſſe enim dicitur id quod reprobāt.*

Chriſt being truth, muſt needs hate vanity, becauſe vanity conſiſts in falſhood; for what a man hates, that he rejects.

Eſau was a reprobate, rejected of God, becauſe God hated him : As we reade in the firſt of Malachi, Iacob have I loved, but Eſau have I hated; yet here in we may not imitate God, in hating any man vnder pretence, that we thinke him a reprobate.

We may not preſume to enter into Gods judgments, and give ſentence of election, or reprobation vpon any. Becauſe we know not, he that now ſtands, whether he may fall, and he that hath fallen, whether he may riſe againe and ſtand.

Therefore in that reſpect we muſt hate none, we muſt love our enemies and all.

As our Saviour ſaith in the 5. of *Math.* *Ye have heard that it hath beene ſaid of old : Love thy neighbour, and hate thine enemy : but I ſay vnto you, Love your enemies.*

And *St. Iohn* ſaith, 1 *Epist.* 3, chap. *He that loveth not his brother abideth in death, and againe. he that hateth his brother, walketh in darkneſſe, and yet againe, he that hateth his brother, is a man-ſlayer.*

Was *David* a manſlayer? did he walke in darkneſſe, and abide in death? becauſe he hated them that hold of ſuperſtitious vanities?

No verily : for he hated not their perſons, but their iniquities, their evill workes, and affections,

hee did wish their amendment, and salvation, taking God for an example, of whom thus he speaketh, in his 5. Psal.

Thou art not a God that loveth wickednesse, thou hastest all them that worke vanitie. Yet he saith else where. *Thou o Lord savest both man and beast, how excellent is thy mercy O God.*

Which appeareth, in that he maketh his Sunne to shine, and his raine to fall upon just, and unjust. And as St. Paul saith, *hee would have all to be saved, and come to the knowledge of the truth.*

Therefore hee loveth the man, though he hate their manners, their naughtinesse, and vanities.

So must we doe, as the Prophet Amos bids vs, in his 5. ch. 15. v. *Hate the evill, and love the good:* we must not simply hate, nor simply love, because no man is so absolutely evill, but he hath some goodnes, nor so absolutely good, but he hath some badnes: As our Savior saith, *There is none good but God.*

How then? They that hold of superstitious vanities, must we not hate them? Not their persons, which may perhaps have some sparkes, some tincture of goodnesse; but their badnesse is to be hated, and themselves, *quatenus*, so farre forth, as they invent, and maintaine superstitious vanities, opposite to Gods Law, which they ought to love.

As David professeth, in his 119 Psal. 113. vers. *I hate vaine inventions, but thy law doe I love.*

So must we love Gods law, which forbiddeth Idolatry, and hate vaine inventions, and the inventions of vanities, when they would insnare and intangle us with their fraudulent impostures, to seduce,

duce, and allure us to their superstitious and idoll services.

So farre forth we must hate them, though they be never so neere, and deare unto us: As our Saviour teacheth us, *Luke 14.26.verse.*

If any man come to me, and hate not his father and mother, brother and sister, wife and children, hee can not be my Disciple.

That is, hee that casts not off all affections, and desires, which draw him from God to the world, from Christ to Antichrist.

So then it is no impiety to hate our carnall and naturall friends, when they become our ghostly enemies, hindering Gods glory and our salvation.

Neither must wee hate them secretly, hold our tongues, and let them alone. As the Prophet *Hosea* saith, *Ephraim is turned after Idols, Let him alone;* that is, trouble not your selves with him, he is incorrigible, in a desperate case; Let him alone, let him perish in his finnes: But wee must endeavour to amend our *Ephraimites*, hoping to reclaim them from their Idols, after which of late they have hastily turned.

But if they prove stubborne, and stifnecked, then must wee cry aloud, and proclaime their folly: we must discover their blindnesse, and nakednesse to the world; we must persecute them with fire and sword; fire of zeale, and sword of Gods word having the lawes of God, and the King on our side.

As it is said in the 7. *Apoc. 16.ver. The 10 Hornes, that is, the 10 Nations shall hate the Whore of Babylon the Church of Rome, and shall make her desolate, and naked,*

naked, and shall eat her flesh, and burne her with fire.

But what are those vaine superstitions, the holders whereof ought to be hated? Some thinke Magicall arts are meant thereby; to which saith *Pliny, Orientales populi ad insaniam usq; addicti sunt. The Easterne people ranne mad after Magick;* which Gods law vutterly condemnes.

But the superstitious vanities in my text, are more generall: *Vanity of vanities (saith Salomon) all is vanity,* beside the feare of God and keeping of his commandements.

Those vanities, saith a learned interpreter, are humane traditions, superstitious Ceremonies, which vndermine and overthrow both the Law and the Gospell; after which Ceremonies, *Orientales*, our East-worshippers runne mad in a manner.

And what are Ceremonies? are all vaine? are all superstitious: God forbid.

Many are tolerable, a few necessary?

Most are ridiculous, and some abominable.

Indeed in the beginning, when the law was first published, it pleased almighty God to traine vp the people of *Israell*, vnder a multitude of Ceremonies, to keepe them in exercise, and helpe their infirmity.

By the externall obseruation of which, he would accustome them, to his spirituall worship, and nurture them, in his feare and obedience; till the comming of Christ, who was the end, the complement, the consummation of Ceremonies.

For when Christ had appeared, who was the truth and substance, the Shadows departed: neither

ther would he burden his Church with traditions and rudiments any longer.

Onely to preserve the memory of his benefiſs, he ordained two Sacraments, & left to his Church liberty to make lawes and Canons, for order and comelineſſe agreeable to his word:

For Ceremoniarum anima, ſaith one; *eſt verbum Dei*: The life and ſoule of every Ceremony is the word of God; without which, it is dead and damned.

But Popes, and papall Prelates, not content with that ſimplicity which pleaſed the Apoſtles, and primitive Church; would needes adde Ceremony to Ceremony, increaſing their number in *infinitum*, till they had heapt up a world of Ceremonies, which they adorn'd with worldly ſplendor and bravery.

Adeo ut, & Gentes & Iudaos, externi cultus ſuperſtitione Chriſtiani vicerint, ſaith Szegedine. Inſomuch as Chriſtians have ſurpaſſed both Iewes and Gentiles in the ſuperſtition of externall worſhip.

Which malady, or plague rather of the Church, began then to prevaile, ſaith he; *Quando religio verbo Dei mundana ſapientia adminiſtrari cepit religio Chriſti*: When the government of Chriſts religion began to bee managed, nay mard, and mangled with worldly wiſdome; Gods word being abandoned.

For now, ſaith he, not one among a thouſand, can be content to ſerve God, in ſpirit and truth; but he will affect ſome ſuperſtitious Ceremonie, to worſhip God therewith.

Whereas Chriſts Church, in ſtead of many rites and

signes, of which the Iewish religion consisted: *A Christo acceperit paucam*, saith he, *eademq; factu facillima, intellectu angustissima, observatione castissima.*

The Church hath received of Christ but a few; and those most easie to be done, majesticall for contemplation, chaste and undefiled in observation.

Quid hac ad insulas Cerimoniarum nugas? Quid ad superstitionem plusquam Iudaicam? Quid ad Philaricam tyrannidem quæ excruciat miseras conscientias? Quid ad tot Idolatria portentia?

What are these to the trifles of unsavoury Ceremonies? To superstition more then Iudaicall? To their diabolish tyrannie in tormenting wretched consciences? Nay, what are they to the prodigious monsters of Popish Idolatry?

Whereupon hee concludeth: *Non esse Ceremoniarum multitudinem onerandum Ecclesiam: Christi Church may not be overwhelmed with an Ocean Sea of Ceremonies.*

It must flye the superfluous furniture of pompous rites, and Papall Pageants, devised onely to astonish simple people, to ravish their eyes, and minde, and to amaze them with admiration.

Now indeede the originall cause of most of our superstitious Ceremonies, is that Popish opinion; that Christs Church hath yet Priests Sacrifices and altars.

Whereas in truth Christ was sent of God to be the last Priest, which should offer the last Sacrifice, vpon the last altar, that ever the world should have.

He had; saith Paul, Hebr. 7. Apocribaton iherosolan;

a Priesthood which could not passe or be resigned to any other : He was not to have any successor, being a Priest forever after the order of Melchisedeck.

Having neither beginning of dayes, nor end of life, but made like unto the Sonne of God abideth a Priest continually.

Not made as the sonnes of Aaron were after the law of a carnall commandement ; but after the power of an endlesse life ; saith he, in the 16. verse. For they being mortall men could not otherwise continue but by their lineall succeeding of their dying fathers one after another till the passion of Christ.

After whose Sacrifice offered on the Crosse, which was the conclusion and consummation of all Sacrifices : the whole Ceremoniall Law, Mosai-call Sacrifices, and Priesthood, were to end, with the beautifull Temple, and altar therein.

Onely the Sacrifice of prayer, of praise, & thanksgiving, which every faithfull man and woman must offer to God vpon the most holy altar Christ, is left to the Church.

So *Ireneus* calls him, *lib. 4. Altare nostrum Christus*, Christ is our altar. And *Epiphanius* saith, *Christus est Victimam, Sacerdos, altare, Deus & homo, omnia in omnibus pro nobis factus* : Christ is the Sacrifice, the Priest, the altar, both God and man, made all in all for our sakes.

To revive therefore and raise vp againe Iewith types and figures long since dead and buried ; in bringing in altars in stead of Tables, Priests in stead of Ministers, propitiatory Sacrifices in stead of Sacraments. It is not Antichristian presumption

tion, and sacrilegious impiety, robbing Christ of his honour, and vs of our salvation?

What is it else but an apostacy? a publike protestation to renounce the onely sacrifice, and the onely sacrificer Christ Iesus.

It is the reiteration, saith a learned writer, of the expiatory sacrifice offered by Christ vpon the altar of the crosse, and the surrogation of an upstart Priest, for Christ the eternall Sacrificer, and Priest for ever after the order of Melchisedeck.

The ordinary Glosse saith well. *Externi ritus & ceremonia Legis, quia fuerunt umbra Christi tum venturi, & mysteriorum, ideo adueniente veritate Evangelica, illicita facta sunt, & evannerunt:* The externall rites and Ceremonies of the Law, because they were shadowes of Christ to come, and of his mysteries; therefore the truth of the Gospell being once come, they are made unlawfull, and have vanished out of sight.

They ought not then to be patternes or pretexts for Christians to follow since the coming of Christ who hath accomplished all.

And the renewing of them derogateth much from Christs soveraigne sacrifice, for it implyeth imperfection in the same, As St. Paul proveth, by the legall sacrifices offered so often because they were imperfect.

Origen writeth thus in his Treatise on Matthew, *veniente Principe Sacerdotum, the Prince of Priests being come, the Priest in figure ceased. The temple made of stones is destroyed to give place to the Temple made of lively stones: Effossum est altare quod erat Deorum:* The altar below on Earth was broken downe because

because the heavenly altar had appeared.

What have wee then to doe with them if they be past and gone ? Surely nothing. True Christians ever since their Lords death, have left them both Priests and altars to Iewes and Gentiles.

But the Whore of *Babylons* bastardy brood, dotting vpon their Mothers beauty, that painted Harlot the Church of *Rome*, have laboured to restore her all her robes and jewels againe : especially her looking glasse the Masse, in which she may behold all her bravery.

For they despising the plaine simplicity and modest attire of that grave matron Christs holy spouse have turned her officers all out of doores withall her household stuffe, her Tables, her cups, her bookes, her communions, the very names of her Ministers, and such like words vsed by the holy Ghost through the new Testament.

In stead whereof the words Priest, and altar, are taken vp by them ; because without Priest no Sacrifice can be offered, without Priest and Sacrifice there is no vse of an Altar : and without all three, Priest, Sacrifice, and altar, there can be no Masse.

But the Masse comming in brings in with it an inundation of Ceremonies, crosses, and Crucifixes, and Challices, and Images, Copes, and Candlesticks, and Tapers, and Basins, and a thousand such Trinckets, which attend vpon the Masse : All which wee have seene in this church since the Communion table was turned to an Altar.

Yet indeed it is no altar, that's but a nick-name, it is wrongfully so called. For if it be an altar there

must needs bee a Sacrifice offered by a Priest to God; but in the communion nothing is offered to God but prayers, but praise and thanksgiving, which the hearts and lips of all faithfull communicants offer to God by their Mediator Christ.

They lay them not on a Table, they lay not their thanks, they lay not their prayers vpon an altar, either of wood, or stone; as the Aaronicall Priests, laid their burnt offerings and incense.

We set indeed the bread and wine vpon the table, besigning them to a Sacramentall vse by the consecration of Gods holy word: we doe not offer them to God, but God offereth them, and giveth them to vs, and with them his sonne Christ, if we be faithfull and worthy receivers.

To such they are indeed and in truth spiritually, and Sacramentally, the very body and blood of Christ, then which more holy things the whole world affordeth not.

But if it bee an Altar as Masse-priests and our Priests vse to call it; and the body and blood of Christ a Sacrifice to God offered thereon, then is the Altar better, and more holy then the body of Christ, for it sanctifieth it.

Marke this, if the table whether wood or stone be an altar, it is better then the body of Christ, and holier, (which to say or thinke is horrible blasphemy) it is holier I say, because it sanctifieth Christs body and blood if it be an altar.

For without contradiction saith the Apostle, *Heb. 7.7.v. The lesse is blessed of the better*, proving thereby that *Melchisedeck* was a better man then *Abraham*,

ham, and we know that to blesse is to consecrate or sanctifie.

So saith our Saviour in the 23. of *Matth. 3. v.* reprooving the *Pharisees*, who taught, *whoſoever ſhall ſwear by the altar it is nothing, but whoſoever ſhall ſwear by the gift, that is the ſacrifice upon the altar, he is guilty. Yee fooles and blind, whether is greater the gift or the altar that ſanctifieth the gift.* So ſay I to ſuch fond & ignorant teachers, who call themſelves Priests and the Table an altar.

Ye blind popiſh Priests vnderſtand yee not, that by erecting an altar ye advance it above the body of Chriſt, ye make it better then Chriſts body, by making it a ſacrifice ſanctified by the altar.

And I am verily perſwaded that ſome there are, who eſteeme more of it then they doe of Chriſts body.

For I have ſcene, I have ſcene I ſay the Prielt (ſo will he needs be called) take vp the body & blood after consecration, and holding them in his hands, make a low legge to the altar, and before hee ſet them downe againe bow himſelfe devoutly and worſhip the altar.

He yeelded no reverence at all to Chriſts body, neither when he held it in his owne, nor when he had delivered it, into the receivers hands:

What is it to preferre a ſtone or a piece of wood before the body of Chriſt if this be not, to bow to his altar, and not to his body, to make many legs to the Kings chaire, and none to the King himſelf.

And this is evident by their daily praſiſe, for the altar is every day worſhipped with ducking to it,

it, though there be no Communion, nor any man there; Christs body is not worshipped with ducking, no not at the Communion: Is it not worse then Popery?

But the Fathers many times call it an *Altar*. It is true, for the mystery of iniquity began betime to worke by small beginnings lurking in words.

Sacerdotes, altaria, Priests, and altars, and rejecting them which Gods spirit had taught, and the Apostles ever vsed, Ministros & Mensas, Ministers and Tables, that way might be made for Antichrist and his abominable sacrifice of the Masse.

Yet the Fathers worshipped not their altars: *Tertullian*, saith *Bellarmino* was the first that mentioneth *geniculation*, that is ducking to Altars, which hee learned of his Master *Montanus*, the first founder of crossings, and duckings, and many other Ceremoniall fooleries, to which hee annexed the gift of the holy Ghost.

For *Tertullian*, saith *Cheermitius*, was the authour, *omnium fere Ceremoniarum Papisticarum, in a manner of all Popish Ceremonies.*

Whereupon arose an opinion that *Montanus* the heretick was the holy Ghost; that he claimed the name, vertue, and dignity of the holy Ghost, which is not credible so learned a Doctour as *Tertullian* could beleewe.

But he ascribed as the Papists doe, such power and holinesse to the Ceremonies which *Montanus* had devised, that without them none could bee parrakers of the holy Ghost.

As if the holy Ghost were annexed to Ceremonies,

nies, included in Ceremonies, collated by Ceremonies.

Whereupon saith *Bugenhagenius* a learned German, The Church of Rome condemned Montanus for an hereticke, and yet neverthelesse retained his heresies.

Which, saith he, hereby is manifest, in that the books which defend his heresies are preserved, but the workes of those Fathers which confuted them are lost.

Montanus therefore was the first Altar worshipper, and they that now imitate him in ducking to Altars are little better then hereticall *Montanists*.

But give me leave I pray you to aske this question, why bow you not the knee to the font also, it being *Lavacrum regenerationis*, the laver of regeneration, as honorable, and a more necessary Sacrament.

For without Baptisme none can bee saved, as someteach, but many that are baptized dye, before they come to the yeares of discretion, and probation, that they may be fit to receive the Communion, yet we see none make leggs to the Font.

Why doe they not? Christ is as much present there and as really, and the Font is an Altar as well as the Table, and so it was termed in the primitive Church by *Prudentius*, who lived 1300. yeares agoe.

Who speaking of a combate betweene Chastity and Lust, after Chastity had killed Lust.

Abolens Baptismate labem.

Catholico in Templo divini Fontis ad Aram

Consecrat gladium: (saith he)

Having washed away her spots in Baptisme shee consecrates

secrates her Sword, wherewith she slew her enemies, to the Catholick Church, and hangs it up, Fontis ad Aram, at the Altar of the Font. Loe here the Font also is called an Altar.

Therefore honour ye the Font as well as the Table, with one and the same worship of bowing the knee to it, or else you are Hereticks, affording more holinesse and more dignity to one Altar, and to one Sacrament, then to the other.

For either your worship is religious, or civill ; if it be civill, ye are absurd idiots in honouring stocks and stones, more then any poore man who is the image of God ; for who will lowt too low to a begger as to sweep the ground with his beard, if it be not very short.

If it be religious, you are more absurd in preferring the memory of Christs body and blood, before the whole Trinity : Seeing you are baptised in the name of the Father, and of the Sonne, and of the Holy Ghost, and not in the Name of Christ alone.

The Lords Table therefore and the Font they are Altars both alike, as an apple and an egg are onions both alike ; that is neither of them properly and truly, though they have a kind of resemblance : and being both alike, and of equall worthinesse, why are they so farre put asunder, the whole length of the Church, one at the head, the other at the foote ?

Why are they not set in the body of the Church or quire, being the fittest place to receive the greatest assemblies and most Communicants.

Why

Why is the Altar lifted up to the top of the Sanctuary or Chappell, or the Font not admitted so much as to the bottome? It is not suffered to stand in the wonted place behinde the quire doore, why is one preferred as holier then the other, being Sacraments of equall dignitie.

In *St. Peters Church* at *Zuricke* the Lords Table and the Font or Baptistery stood both in one place, as witnesseth *Hospinian*: and so they stood here all the time of our former Bishops, till the proud Altar mounting aloft, shouldered the poore Font out of the quire, and tossing it from post to pillar thrust it almost quite out of dores.

Doe I say almost? 'tis out of the Church quite, for one thing is *Templum*, another thing is *Ecclesia*.

Ecclesia is the Church where a congregation of people useth to assemble, to heare the word preached, which in Latine is *Concio*, and it signifieth not onely the Sermon, but *catum*, the multitude meeting together to heare Gods word.

And the Preacher is called *Ecclesiastes*, or *Concionator*, derived from the same words.

Whereupon I conclude that where no congregation useth to meete to heare Sermons, that place is no Church; and consequently the Font being set in no place of assembly, it is not in the Church: I confesse it is, in *Templo*, in part of this vast fabrike, but there it is where the people never meet to heare Gods word preached, no more then they doe in the steeple where the bells hang.

For this cause *S. Bernard* reprehended in his time, *Templorum immensas altitudines, et immode-*

ratas longitudes; the excessive height, and immoderate lengths of Temples.

Why so? because he misliked worldly magnificence in the spirituall service of God, who dwells not in Temples made with hands.

Also, because hee would not have the Minister and people sundred, nor scattered abroad in spacious roomes, but joyned together as neer as might bee. Who standing in the midst, *vulgi stante corona*, the people all about him, round in a ring, he may better be heard, and they edified.

For all things in the Church, ought to bee done to edification, saith *Paule*, which then is best, when the Minister abides with the people, or they draw neere to him: Hee may not runne away in a *Cope*, as farre as he can get him from the congregation.

But what a tricke is this which our newfangled Ceremony-mongers have taken up of late, to goe in a *Cope* to the Altar, to say two or three prayers after the Sermon? why use they this ceremony, not mentioned in the Communion booke or Canons?

Why suffer they not the Preacher to dismisse the congregation with the blessing of Gods peace as was wont to be done, and our last Bishop esteemed to be best?

How dare they put off, and put on a *Cope* so often in one service, not onely to pray, but to reade the Epistle and Gospel, and ten commandments at the Altar onely, and no other place where the Letyany and other service is read, there being no such thing appointed in the Booke of Common prayer? And the Canons according to the advertisements
publish ed

published in the seventh yeare of Queene *Elizabeth*, commanding no *Copes* to be used, but Surplices, when all other Prayers are said at the Communion Table; save onely at the administration of the holy Communion.

Why doe they these things contrary to law, and never done in our Church before since the Masse was banished?

Is it because they are enamoured with *Copes*? do they dote upon *Copes*?

Or are Psalmes and Chapters read in the body of the Church not for good Gospel, nor so worthy to be copped?

Or is there so neere affinitie betweene *Copes* and *Altars*, are they so married together that they can not be parted?

Or thinke they their prayers and other service more holy in such Priestly vestments, in *sancto sanctorum*, in that most holy place so devoutly duckt unto, by our foolish, bewitched, and besotted *Galathians*.

Againe, why sing they the *Nicen Creed* in a *Cope* at the Altar, the booke appointing it to bee said as the Apostles Creed is said, not sung.

Why make they the people to stand up when it is sung, that ceremony of standing being forbidden by law, by which you that stand, (marke what I say) you that stand are to bee punished for obeying such unlawfull commands, as I meane to prove when time shall serve?

Lastly, why forbid they singing of Psalmes in such a tune, as all the people may sing with them,

and praise God together, before and after Sermons, as by authority is allowed, and heretofore hath been practised both here and in all reformed Churches.

How dare they in stead of Psalmes, appoint Anthems, (little better then prophane Ballads some of them) I say, so many Anthems to be sung, which none of the people understand, nor all the singers themselves, which the Preface to the Communion booke, and the Queenes Injunctions, will have cut off, because the people is not edified by them ?

It is for spite they beare to *Genova*, which all papists hate, or for the love of *Rome*, which because they cannot imitate in having Latine service, yet they will come as neer it as they can, in having service in English so said and sung, that few or none can understand the same ? I blame not the singers, most of which mislike these prophane innouations, though they be forced to follow them ?

Their guides are in fault, blinde guides, members of our Church, rotten members I doubt, of higher degree; to whom all men and women are rank puritans and schismatiks, to be thrust out and expeld, if they refuse to dance after their fantastickall pipe in every idlecereemony.

These crye with the Jewes, *Templum Domini, Templum Domini : The Church of God, the service of God*; when indeed their whole service is little else then superstitious vanitie.

What is it but hypocriticall and Pharisaicall devotion ? Under the colour of long prayer, morning, and evening, and Midday, they devour,
what

what deuoure they ? Not poore widowes houses, but rich benefices, whole townes and villages.

For seldome shall you see a stout ceremony-monger, but the same will also be a notorious Non-resident, a very Tot-Quot ; not content with one or two little ones, but foure or five great preferments and dignities.

And still he aspireth and climeth higher, never thinking himselfe sufficiently rewarded for his great learning, and service of God, in sitting at Church three times a day, to heare men Pipe, and chaunt, and chaunt himselfe where he listeth.

A base employment, prohibited by Pope Gregory himselfe ; who speaking *de cantu Ecclesiastico*, hath these words.

Prohibitum est ne quis in Ecclesia cantet, nisi inferiores ordines, utpote Subdiacon ; Diaconi vero lectioni & predicationi incumbant. It is forbidden, saith the Pope, that any chaunt in Churches, but men of meane degree, none above Subdeacons ; but Ministers or Deacons, must apply themselves to reading and preaching ; for that makes most for the peoples edification, to which all must be done.

And when we take orders of the Bishops, charge is given to reade, and preach Gods word, not to sing : any lewd Lay-man can doe that, without laying on of a Bishops hands, without consecration.

S^t. Paul saith, *I was not sent to baptise (much lesse to sing in a quire) but to preach.* And woe to me, saith he, *if I preach not the Gospell*: he saith not, woe to me, if I observe not the canonically houres of devotion in singing.

This

This makes me call to remembrance, a strange speech little better then blasphemy, uttered lately by a young man, in the presence of his Lord, and many learned men.

I had rather goe forty miles to a good service, then two miles to a Sermon. (Os durum.)

And what meant he by a good service? his meaning was manifest; where goodly Babylish robes were worne, imbroydered with images.

Where he might beare a delicate noise of fingers, with Shakebuts, and Cornets, and Organs, and if it were possible, all kinde of Musicke, used at the dedication of *Nabuchodonosors* golden Image.

To such a dainty service of heavenly Harmony, the singular devotion, and hot zeale of this holy man, would carry him over hills and dales, through fire and water, rather forty miles, then two miles to a Sermon.

How thinke you? was not this a profane, witlesse, gracelesse, Antichristian saying, which preffereth piping, and singing before Gods ordinance of preaching.

Yet learned *Aretius*, that famous *Helvetian* Divine, sticks not to say: *In Papatu, cantus Ecclesiasticus omnia pessundat, adeo ut pro doctrina, perpetua regnet Musica. In the Popes Kingdome Church chaunting marrs all, insomuch as in stead of the perpetuall sounding of Gods holy word, in the hearts of the faithfull, the sound of musickall melodie, rings in their eares, and raignes in their mindes, they are so tickled nay ravished with the delight thereof.*

But what say you by him who accusing our fathers,

not

Not long since said: when they had banished Popery by taking away the Masse, that they tooke away all religion, and the whole service of God; they called it a reformation, saith he, but it was indeed a deformation, whereby Gods service was disordered and mar'd.

But now the case is altered, for of late yeares, Religion hath beene begun, prettily well to be restored againe in this Church: and by the boldnesse of resolute and courageous Officers, way is made for reducing of the Masse.

For before wee had Ministers, as the Scripture calls them, we had Communion tables, wee had Sacraments: but now wee have Priests, and Sacrifices and Altars, with much Altar-furniture, and many Massing implements. Nay what want we? have not all Religion againe?

For if Religion consist in Altar-ducking, Cope-wearing, Organ playing, piping and singing,

Crossing of cushions, and kissing of clouts, oft starting up, and squatting downe, nodding of heads, and whirling about, till their noses stand Eastward,

Setting Basons on the Altar, Candlesticks and Crucifixes; burning Waxe-candles, in excessive number, when and where there is no use of Lights.

And that which is worst of all, gilding of Angels, and garnishing of Images, and setting them up aloft; whereas *Lactantius* saith *procul dubio ibi nulla est religio ubi sunt Simulacra*: without doubt there is no religion in that Church, where Images are placed.

If I say Religion consists in these and such like superstitious vanities, ceremoniall fooleries, apish toys, and popish trinkets, we had never more Religion then now.

And though our Liturgie bee not in Latine, yet order is taken by confusednesse of voices some squaking, some bleating some roaring & thundering with a multitude of melodious instruments, that the greatest part of the service, is no better understood, then if it were in Hebrew or Irish.

Nay the Sacrament it selfe is turned well neare into a theatricall stage play, that when mens mindes should be occupied about heavenly meditations, of Christs bitter death, and passion, of their own finnes, of faith and repentance, of the joyes of heaven, and the torments of hell: at that very season, very unseasonably, their eares are possesst with pleasant tunes, and their eyes fed with pompous spectacles, of glistering pictures, and histrionickall gestures, representing unto us *Apollo's* solemnities in his Temple at *Delos*, which the Poet describeth in his fourth of his *Æneids*.

*Iustauratq; choro, mistiq; Altaria circum,
Cretesq; Dryopesq; fremunt pictiq; Agathyrsi.*

Our young *APOLLO* repaireth the quire, and sets it out gaily, with strange Babylonish ornaments, the hallowed Priests dance about the altar, making pretty sport, and fine pastime, with trippings, and turnings, and crossings, and crouchings; while *Cretes*, *Dryopesq;* *pictiq;* *Agathyrsi*, Choristers, and singing men, and parti-coloured Cope wearers, *fremunt*, they shout and cry, and make most sweet Apollinian harmony.

Are

Are these ceremonies fit for the holy Communion? *Doe this, saith Christ, in remembrance of me.*

Can these paltry toyes bring to our memory Christ and his blood-shedding?

Did Christ minister the Sacrament in such manner to his Disciples at his last Supper?

Was there an altar in the chamber where hee suppt? Did Christ pet on a Cope laden with images? Or did he change his garments, saith *Hamingius*.

Apage ineptias, sic upon fopperies, and superstitious vanities, I hate them.

A decent Cope is commanded by our canons to be used sometimes, onely at the Communion.

Whether a stately Cope, a sumptuous Cope, a Cope imbroydered with Idols, of silver, gold, and pearle: a mock-Cope, a scornfull Cope, used a long time at Masse and May-games, as some of ours were, Whether I say such a Cope, be a decent cope, fit for the Lords table judge ye beloved.

And if you condemne them, as you cannot chooise if you be good Christians, how dare yee communicate with us in our superstitious vanities.

Have you not Churches at home in your owne Parishes not yet polluted with Idols, and Communion Tables not yet changed into altars?

Where you may receive with comfort the holy Communion, (without such *Al-a-flantara*) in plain and simple manner, as our Saviour ordained, and the primitive church practised, till Antichrist arose, and mightily prevailed against the truth.

Stay at home in the name of God, till things bee amended, and reduced to the state and forme they were in our lesse ceremonious, and more preaching Bishops time.

Duck no more to our altar when you come in and goe out: I assure it is an Idoll, a damnable Idoll, as it is used.

Remember Gods commandement, *Thou shalt not make to thy selfe, the likenesse of any thing in heaven above, or in the earth beneath, thou shalt not bow downe to them, nor worship them*: How dare you disobey God, nay mock God, as the Priest doth, who stands at the altar in a Cope, and there reades with a loud voice, *Thou shalt not bow downe to them, nor worship them*; and as soone as hee hath done reading, as when hee began to read, he turnes him about, bowes downe againe and worships the altar.

Is not this derision of God and mockery? *Be not deceived, saith Paul, Theos ou mulierizetai, God is not, God will not be mocked.*

Beleeve not those *Balaams*, which lay stumbling blocks in your way, to make you fall into spirituall fornication, telling you, when you bow to the Altar, you worship God, not the Altar, for so answere all popish and heathenish Idolaters.

Tell mee this? Is not that woman a *Whore*, who yeelds her body to an adulterer: though shee say her mind is chaste, shee keepes her heart true to her husband.

So say J, They are *Whores*, and *Whoremongers*, they commit spirituall fornication, who bow their bodies, before that Idoll the Altar; notwithstanding they say, their
their

their minds are cleane, they lift up their hearts to heaven.

God appointed altars to be set up by King *Salomon*, in his Temple at *Ierusalem*: They were true Altars, types and figures of Christ to come, as the Priests and Sacrifices were: yet Gods people bowed not to them, nor worshipped them.

No nor the Arke of the Covenant, a symbollicall signe of Gods perpetuall presence; which was so sacred, that none but consecrated hands might touch it, no nor the cart that carried it; they might not looke into it, as the men of Bethshemis did, of whom 50. thousand dyed presently for that trespasse.

David indeed danced before it, on the way as it came from the house of *Obed Edom*, and by consequence he turned his backe toward it, (unlesse hee leapt backward all the way in his dance,) wee reade not that he bowed his body to it, or duckt so low, as to touch the ground with his nose.

How dare yee then bow downe and worship an Altar, a counterfeite Altar, the Image of an Altar, and no better.

Why feare you to turne your backs to the Altar? *Are the backs of Christian men and women more prophane then the backs of the Iewes, that by no meanes they may sit, or stand, or kneele, with their backs Eastward?*

But they must turne about, and looke on the Altar when they pray, or heare the Gospell, or rehearse the articles of their faith.

Yee foolish *Galathians*, what *Iannes*, and *Iambres*, *Egyptian Sorcerers* have bewitched you, that you

should follow so readily such vaine superstitions and beggerly rudiments.

Ye may not behold altars, ascribing holinesse to them : you must looke up to God and his Sonne Christ, when you pray.

The Iewes had onely two altars, they were figures of Christ to come : those shadowes are past and gone : the altars are demolished : you may not make new to gaze upon superstitiously, but you must looke to your Maker.

As God himselfe expressly commandeth in the 17. chap. of the Prophecy of *Esay*, 7. v. Read it. *At that day shall a man looke to his Maker, and his eyes shall have respect to the holy one of Israel.*

And he shall not looke to the altars, the workes of his hands, neither shall hee respect that which his fingers have made, either groves or Images, Tapers or candlesticks.

Why will ye be *Theomachoi*, fighters against God in resisting his will, and doing the thing hee so earnestly forbids.

God will wound the hairy scalpe, saith *David*, of him that continueth in his wickednesse. Take heed of Gods vengeance, if you continue in your folly, which I pray God give you grace to leave.

Hearken what *Peter Martyr* saith, that excellent Divine, disputing against *Winchester*. *Si vel Angelus de caelo nos provocare velit ad adoranda vel Sacramenta, vel altaria, vel honorem divinum rebus creatis exhibendum, anathema sit.* If an Angel from heaven would provoke us to adore either Sacrament or altar, or any other creature, let him be accursed.

And

And it is most certaine that every creature that is bowed unto in respect of any holinesse therein for Religions sake, that religious worship makes it an Idoll: of which sort the altar is one, a notable one, religiously adored in this church every day.

Therefore learned *Chemnitius*, in treating of Images, and reckoning up all manner of Idols, he names *altaria*, expressly altars among the same.

Again, *I doe not thinke*, saith *Peter Martyr*, that any of the Fathers were polluted with so grosse Idolatry, as to bow their bodies before altars, especially when there is no Communion, as is daily done at Durham, not to the place, but to the very stone, when they stand close by the altar.

But if at any time, saith he, they shall be discovered to have bin such (altar worshippers) let none of us be led by their bookes or examples, *ut a iusta observantia divina legis aberret*, to decline from the strict observation of Gods law, which peremptorily forbiddeth the making of Idols, and bowing to them.

But the Lords table is no Idoll, no nor altar, if it be the Lords boord, as the Communion booke rightly names it.

For which *Stephen Gardener* scoffingly accuseth us, that we have no altars, but Tables, or Boords, ad comedendum & bibendum, to eat and drink at.

To which *Peter Martyr* answereth very well: *Quid opus est altari, ubi nec ignis ardeat, nec victima cadatur*, what use is there of an altar, where no fire burnes, nor beasts are slaine for sacrifice:

Shew me either out of the words of *Christ*, or the

the Apostles doctrine, any commandement for the erecting of altars.

Wee have tables, as *St. Paul* in his Epistles calls them, who knew well enough, that Christ did institute the mystery of the Eucharist, at his last Supper, not an altar, but a table.

There hee sup, there hee brake bread, and wee know, men use to sup, and breake bread, not upon altars, but at tables.

Origen and *Arnobius* testifie, that the Gentiles in their time, 1400. years since, made the same objection against Christians, that they had not altars.

If therefore there were none in the primitive Church, which was most pure; why should we borrow them now of the corrupt Popish Church?

But what say you? saith one of our Ceremony-masters, *are not Altars mentioned in the new Testament, we have an Altar, whereof they have no right to eat which serve the Tabernacle, Heb. 13.*

And in the 6. of the Revel. 9. v. I saw under the altar the soules of them that were slaine for the word of God. Loo here altars are plainly named. Is not this a substantiall prooffe, that our Church now hath Altars?

O learned head! Thinkes hee indeed that all the Martyrs soules, which since Christs time have suffered, for the testimony of Jesus, are lodged so coldly under an altar stone; wailing and crying, some of them sixteene hundred yeeres, *How long Lord, how long wilt thou avenge our blood?* and yet poore soules there must abide till doomes day. A damnable heresie.

I would faine learne of such a dreaming Divine,
there

there being so many Altars in the Christian world, vnder which of them lie so many millions of souls: for *St. Iohn* speaks but of one Altar, *I saw vnder the Altar*. I pray you is not this Altar *Christ the Altar of the faithfull*, *Ela 56.*

So it is expounded by all learned Divines, both Papists and Protestants. And among the rest, by one whose authority the proudest altar worshipper dare not gainsay: I mean the King, *Theologus Rex*, that diuine Prince *King James*, who in his paraphrase on the *Revelation*, hath these words, interpreting the text. *I saw vnder the Altar the soules of the Martyrs, which cryed with a loud voyce, how long wilt thou delay O Lord, since thou art holy and true, to revenge our blood.*

For persecution it makes so great a number of Martyrs, that the soules lying vnder the Altar, to wit in the safeguard of *Iesus Christ*, (who is the onely Altar, whereupon, and by whom it is onely lawfull for vs to offer the sacrifice of hearts and lipps, to wit, our humble prayers to God the Father.)

They did pray, and their blood did cry to heaven, and crave at the hands of their Father a just revenge of their torments vpon the wicked.

Then white robes were given to every one of them: Which, saith hee, ought to be a wonderfull comfort to all the Church militants.

Since by this they be assured, that the soules of the Martyrs, so soone as their bodies are killed shall immediately be rewarded, with bright glory in heaven, not going into any other place by the way, which is signified by the white robes.

Thus for his Majesties royall pen: by whom we are taught, that *Christ* is our one and onely Altar, and

that the soules of the Saints, being presently rewarded with glory in heayen, & not going to any other place by the way, none of them are under our Altar (though it be a brave one) for it is out of their way to heaven from the place where they suffered Martyrdom.

As for that place, *Hebr. 13. We have an Altar, &c.* St. Paul himsef expounds it afterwards, in the 15. v. to be Christ, saying, *by him therefore let vs offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

Which, saith *Aquinas*, cannot be understood of a materiall Altar in the Church, and whosoever thinks it to be so, he is therein more popish, then Fryer *Thomas* himsef.

But now I come to their maine argument, which they thinke quite overthrowes all that I have said concerning Altars and Ceremonies.

The Kings Chappell, say they, hath an Altar, and all furniture belonging therunto: Dare you disallow ours, what the King hath in his? It is little better then treason, as one said.

I answer, It was never out of the Kings Chappell, (at least the name of an altar) since the first reformation in King *Edwards* time, if it had, I suppose it had never come in againe, in his religious successors raigne.

But it hath bin by Law ejected out of this Church, and changed into a sacred Table, *Hieran trapezan*, as *Chrysostome* calls it, I marvell therefore, what lawlesse man could restore it without law.

Againe, what have we to doe with imitation of the court? May we be so sawcy, as to imitate the King in all.

all things: Is it not treasō? Is it not rebelliõ so to do?

What bold presumption is this in a Priest or Prelate to take vpon him to be like the King without his leave, and not to suffer for his Majesty to have something extraordinary, above the vulgar sort in magnificence and state.

The King commands us to obey his Lawes, not imitate his Chappell contrary to his lawes, which bind Cathedrall Churches as well as the rest; none are exempted, none can be dispensed withall.

The law is this, *The Communion Table, not Altar, shall stand in the body of the Church, or Chancel, where morning and evening prayer be appointed to be said, and the Minister shall stand at the north side of the Table.*

Therefore our Communion table must stand as it had wont to doe, in the midst of the quire: not at the east end, as farre as is possible frō the people, where no part at all of evening prayer is ever said, and but a peece of the morning, and that never till of late.

Neither must the table be placed along from north to south, as the Altar is set, but from East to West as the custome is of all reformed Churches: otherwise, the Minister cannot stand at the north side, there being neither side toward the North.

And I trow there are but two sides of a long table, and two ends: making it square, and then it will have foure sides, and no end, or foure ends, and no side, at which any Minister can stand to celebrate.

I confesse, it is not materiall, which way a man turne his face, when he ministers and prayeth, if it be left as a thing indifferent, without superstition.

As St. Augustine saith, *Cum quis querit orare, collocat membra sicut ei occurrit: whē any man goes about to pray be placeth his body, as occasion serueth.*

And *St. Paul* exhorteth every man to lift up pure hands, whether to wards the East, or West, it makes no matter.

Yet indeed, it is more dangerous to pray toward the east, because the idolatrous Heathen which worshipped the Sun rising, did so.

And it was the custome of the Jewes, to pray west ward, lest they should be entised, to worship the Orientall Sunne, as the Heathen did.

Which God himselfe in the 8 chap. of *Ezek. 16. v.* reckoneth among the abominatiōs of the idolatrous *Israelites*, who turning their backs towards the Temple, worshipped the Sunne towards the East.

But the Jewes, saith *Bellarmino* which served the Lord prayed towards the West: Therefore Christians must turne them toward the East.

A bold reason: The Jewes did well in avoiding all occasion of Idolatry, vnto which the vulgar sort is too prone: as appeareth by the people of this place, how soone learned they to bow down to the Altar, & worship it! The Jews I say did well, therefore may Christians doe ill, in imitating the idolatrous Gentiles, in that foolish, popish, superstitious observatiō, of turning their faces eastward when they pray.

And why may wee not imitate the Jewes, in the thing they did well, the reason of their so doing being not ceremoniall, but morall?

The ceremoniall law is indeede abrogated, therefore we may not retaine it; but the morall law is still in force, binding both Jewes and Christians to avoid Idolatry.

But see the shamelesnesse of a doting Iesuite: he is content we should imitate the Jewes in their ceremonies,

monies, long since disanulled and ended, in having Altars, Sacrifices, Priests, priestly vestments, oyntments, incense : But he will not have us be like the Jewes, in casting Idols out of our Churches, and in shunning all occasions of idolatry, by turning our backs on the East, when we pray as they did.

Our good Princes, and learned Bishops, when they began to reforme the Church of *England*, were careful that we should be like the Jewes rather in this point, then the idolatrous Papists, or Gentiles.

And therefore they ordained by Law, that the Communion Table should not stand Altar-wise, the two ends looking to the *South* and *North*, as of purpose Altars were set in Popery, that the Masse priest might stand on the West side, with his face toward the East, and his backe to the people.

But contrariwise, they appointed the table to bee placed in the midst of the Church, to be moveable, fastned neither to wall, nor floore, the ends standing from East to West, as I said before.

And they precisely injoynd the Minister to stand at the celebration of the Lords Supper, on the *north* side of the Table, to the intent they should not bee like superstitious shavelings.

Which makes me to wonder at the presumptuous boldnes of him, or the, which immediatly after the death of our last learned Bishop, before we had another, about 11. yeares agoe, tooke upon him (I know not by what authority) to alter the situation of the Communion table, from the old manner of standing which it had kept in all Bishops times, from the beginning of Queen *Elizabeths* raign, save onely when the Rebels possist this church, & sang Masse therein.

The Lords table J say eleven years agoe was turned into an altar, and so placed, that the Minister cannot stand to do his office on the north side, as the law expressly chargeth him to doe, because there is no side of the table standing *Northward*.

He J say that contrary to law durst doe this, in imitation of Papists and Rebels, deserves he not to bee sharply censured? Why doe I say durst he doe it?

Non audet stygius Pluto tentare quod audet

Effrenis Monachus.

The Divell in hell dare not attempt more then an unruly Monke, or Frier dare doe.

A Divell & a Frier will adventure strangely: J have heard of a Divell that preacht, I have heard of a Frier that preacht in a rope; but J never heard of either Divell or Fryer, that preached in a Cape.

But why is the Communion table set in the East end of the Church, and not in the West end, or middle rather; whereas *Socrates* saith, in his 3 booke, 21. chap. that in a Temple at *Antioch*, the Altar was placed at the west end.

And *Gentian Hervet*, a popish writer, describing the fashion of the Greeke Church at this time, saith, *In Græcorum Templis, unicum est Altare, idq; in medio Choro*: The *Gracians* have but one Altar in a Church, and that in the middle of the Quire.

Therefore neither the *Gracians*, nor the people of *Antioch*, looked eastward, but rather westward when they prayed.

Binius also and *Bamnius* say, that because the *Manichees* which did worship the Sunne prayed towards the East, *Leo* the first ordained, that to discerne *Catholikes* from *Hereticks*, *Ad Occidentem converſi Deum colerent*:

The

The Catholiks should worship toward the West.

Afterward by the constitution of Pope *Vigilius*, it was ordained, *that the Minister standing at the Altar should pray toward the West.*

It came therefore from Antichrist to restrain Christian liberty, by commanding will-worship, the doctrine of men, without any warrant out of Gods word.

Againe Necromancers and Sorcerers turne their faces to the East, when they set their enchantments: and it little becomes Christians to follow Witches, and Conjurers, in their superstitious, and divellish devotions, by preferring East before West.

It being a Ceremony of all other most foolish, hereticall, Papisticall, Paganicall, and Magicall.

Let us therefore in the name of God, hate with the Prophet *David*, the abominations and superstitious vanities.

If we hate them not, God will hate vs, and abhorre our festivities with all the pomp and glory of our Church.

As he told the *Israelites* in the fifth of *Amos*, v. 21. *I hate and abhorre your feast dayes. I will not smell your solemne assemblies. Take away from me the noyse of thy songs, I will not heare the melody of thy instruments: for ye have born the Tabernacle of Molock, and Chiun your Images, the starre of your God which you made to your selves.*

Such *Molecks*, such *Chiuns*, such Images and stars, some of us heere have made to themselves, lift up your eyes, you praised them; set up aloft, round this Church.

Harke

Hearke then what **Christ** saith to the Angell of the Church of *Ephesus*, *Revel. 2.*

Remember from whence thou art fallen, and repent, and doe thy first workes; else I will come quickly, and remove thy Candlestick out of his place, except thou repent.

This is done, their Candlestick is removed, that pretious pearle the Gospell is taken from the *Ephesians*, and in stead thereof, *Mahometisme* raigns there.

So if we remember not from whence we are fallen and doe the first workes, and worship our God sincerely, abandoning Idolatrous, and superstitious vanities,

Our Candlestick will be removed, and the light of Gods truth will be taken from us.

Then shall we be overwhelmed againe, with Antichristian clouds of Egyptian darknesse, which God for his mercies sake give us grace to avoid.

By repenting, by amending our lives, by forsaking our Idols, and by hating all manner of superstitious vanities. To God the Father, God the Sonne, and God the holy Ghost, three persons in Trinity, one God in unity, be ascribed all honour, and glory, all might and majesty, all power and dominion, now and evermore.

Amen.

FINIS.

